

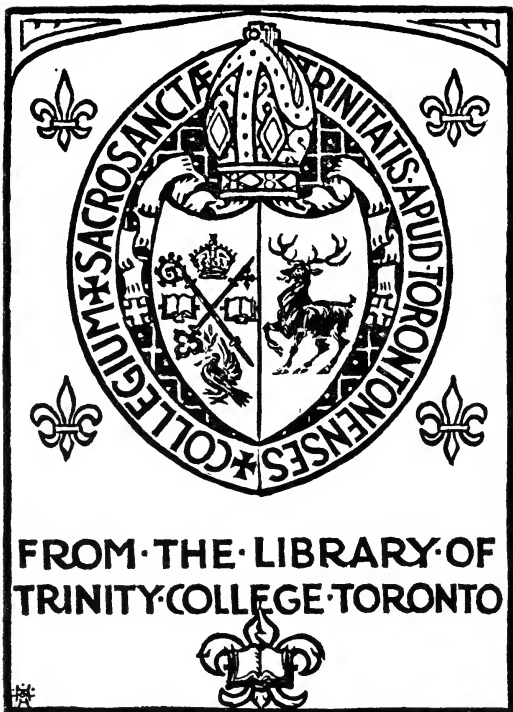
An experimental liturgy

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AN EXPERIMENTAL

LITURGY

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IN

An Experimental Liturgy

St. Mary's Abbey West Malling Kent

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The Liturgy

This rite is celebrated throughout facing
the people

1. The Liturgy of the Word

Opening chant

Collect

Scripture readings:

Old Testament) Sundays and feasts

Chant)

Epistle

Chant

Gospel

Creed on Sundays

Litany of intercession

2. The Eucharistic Liturgy

Greeting

Kiss of peace

Offertory

Eucharistic prayer

Silence

Fraction or breaking of bread for communion

Lord's prayer

Communion

Chant of praise

Dismissal

The liturgy of God's ancient people was a recalling before him in thanksgiving of the saving events of the journey from the bondage of Egypt into the freedom of the promised land. These were experienced as a present reality and so are a type of the Christian liturgy, which actualises the great paschal mystery of our redemption. It is no mere commemoration of the past, but a passing over here and now, with Christ to the Father: by it we are taken anew through the redeeming passion, death and resurrection of our Lord into the kingdom.

For the Christians of the first four centuries there was no separation between the events of Good Friday and Easter Day; there was but one sacrifice, one saving act comprising both the death and resurrection of Christ. But as popular piety in the middle ages became more and more centred on the sufferings of our Lord in his passion, the emphasis was laid almost exclusively on the sacrifice of his death. This inevitably obscured the full meaning of the paschal mystery which lies at the heart of every eucharist.

It is as the redeemed, the faithful, the holy common people of God that we take part in the eucharist, which, as its name implies, is a thanksgiving for the mighty acts wrought for us by God in Christ. We know indeed that we have sinned and come short of the glory of God

but we know also that we are accepted in the beloved, and in the liturgy it is not primarily with penitence that we are concerned, but with the praise and worship of God for what he has done. It is for this reason that, following the pattern of the earlier liturgies, no specific act of penitence or confession is included in this rite.

The Liturgy of the Word is centred not on the altar but on the Book. In the Scripture readings, taken on Sundays and feasts from the old as well as the new Testaments, we listen to God's word to us. The Creed though originally not part of the liturgy, is said on Sundays and is our reply to the proclamation of God's word. The petitions of the litany of intercession bring before God first the needs of the Church, the mystical Body of his Son, and then of all mankind.

The Eucharistic Liturgy which is centred on the altar now begins with the Lord's greeting to his own and their response in the kiss of peace. The offertory follows, when the one loaf, signifying in St. Paul's words, that 'we who are many are one body for we all partake of the one loaf,' and the wine are brought to God who, in communion will give them back to us as the Body and Blood of Christ. There is but one offering, the offering of Christ himself made once in time but for ever 'eternal in the heavens' and since

by baptism into his life-giving death we have all died to the old life and risen again to new life in him, so each time we 'do this' and show forth the Lord's death we, the living members of his body, express our willingness to be in him 'a living sacrifice, holy, acceptable unto God.'

Christ does not offer himself apart from us and here in his self-offering are gathered up all the dumb sacrifices of man from the beginning of the ages, seeking to fulfil the deepest need of his being in praise and adoration. Here too are gathered in all the little daily sacrifices known to God alone, as well as all heroic self-offering. Here the seemingly futile waste and failure of many lives find their vindication, and here in Christ's all availing sacrifice is the answer to human suffering.

The great prayer of thanksgiving now begins which makes present in the 'even now' the past and saving event of our redemption, and anticipates the 'not yet' of Christ's final coming in glory when we shall sit at table in the kingdom of God. Since our earthly eucharist has its centre and meaning in heaven, so in accordance with one early rite, the prayer reaches its climax before the throne of God and the Lamb in the song of angels and archangels, cherubim and seraphim: Holy, holy, holy. The whole prayer is regarded as consecratory.

The breaking of the bread follows and then the Lord's prayer as an immediate preparation for communion, for in it Christ himself has taught us to ask both for our daily bread and for forgiveness. So God's purpose in our creation is consummated and we are made one with him and with each other.

The rite ends with a brief chant of praise and the dismissal.

It is of great significance that the liturgical renewal today has restored the ancient understanding of the paschal mystery as a single movement to life through death. This understanding is the key to the life of the Church as it is to that of the individual Christian. God's purpose in the Incarnation was to restore to man the life he had lost and for which he was created: "I am come that they might have life and have it more abundantly." Already that life is operative in us here and now, for "he that has the Son has life." In baptism we die with Christ and are raised up with him, and this baptismal "passover" is to become the pattern of our whole subsequent life as Christians. How deeply St. Paul entered into this truth: "I die daily, nevertheless I live;" "Always carrying in the body the death of Jesus, so that the life of Jesus may also be manifest in our bodies." Again St. Paul tells us that since we were buried with Christ by baptism into his death, we are to consider our-

selves dead to sin,"so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

We are to accept our responsibility as Christians and live not according to the values and standards of the world but as one who has the mind of Christ. The frustrations, tensions, sufferings we experience must not overwhelm us, we are not to remain in them but rather see in them our part in the passion of Christ and thereby fulfil our vocation of "dying and behold we live." It is by this continual passover that the liturgy of the altar becomes the liturgy of our daily life whereby our transformation is accomplished and we are changed from glory to glory.

And this glory is love: "the glory which you have given to me I have given to them" our Lord says, "that they may be one even as we are one. I in them and you in me that they may become perfectly one." Here is the creative love of God at work in the Christian, a spiritual presence of love going out to the uttermost parts of the earth and drawing together the hearts of all mankind. Here is the true union and communion transcending all barriers of race and creed. Here is the love than which none is greater, that a man lay down his life for his friend in all the day to day encounters of human relationships. Here is the passover of love of which St. John

speaks: "we know that we have passed out of death into life because we love the brethren." Here is the victory which overcomes the world, Christ's victory of love operative in his redeemed. It was in the certainty of his victory that the early martyrs went out to overcome the world by their own living and dying, and the paschal mystery of life through death is still today the pattern of the Christian life.

The Liturgy

The sacred vessels are placed on the credence before the liturgy.

The President vests as usual, except for the chasuble, which the sacristan has already placed in the sanctuary.

At the appointed time the President enters, bows to the community and goes to the sedilia. He faces the people throughout.

The opening chant (or on Sundays and feasts the Gloria in excelsis, page 28) ended, the President sings:

President: Let us pray

Short silence

Collect

Scripture reading:

on Sundays and feasts from the old testament and the epistle, on ferias the epistle only. After each reading:

X. Thanks be to God

Chant

President: The lesson from the holy gospel
according to.....

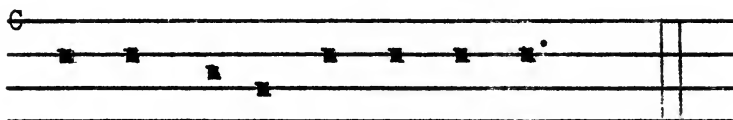
People: Glory to you, O Lord.

After the gospel:

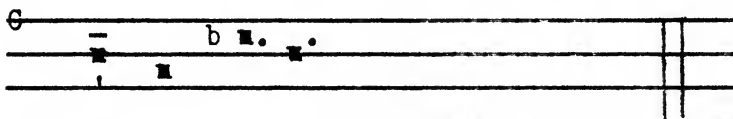
Praise to you, O Christ.

(On Sunday the Creed, p. 31)

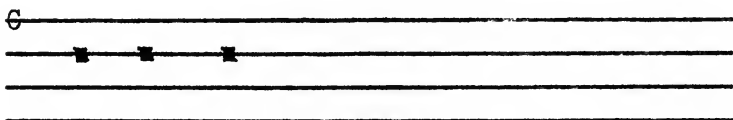
The litany of intercession



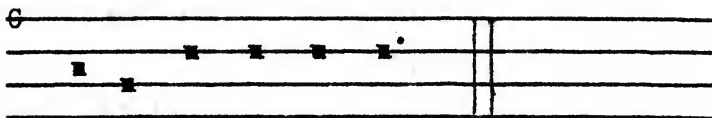
Y. In peace let us pray to the Lord.



X. Lord have mer-cy.



1. For the peace of the whole world, for
the good estate of the holy Churches
of God, and for the unity of all,



let us pray to the Lord

- ℟. Lord have mercy (sung, as above)
2. For N. our Archbishop, N. our Bishop and for all who minister in the Church of God, let us pray to the Lord.
- ℟. Lord have mercy.
3. For Pope Paul, for the Patriarchs of the Orthodox Church, and for all our brethren in Christ, let us pray to the Lord.
- ℟. Lord have mercy.
4. For the Jews, the ancient people of God, let us pray to the Lord.
- ℟. Lord have mercy.
5. For all engaged in the missionary work of the Church, let us pray to the Lord.
- ℟. Lord have mercy.
6. For the persecuted and their persecutors, let us pray to the Lord.
- ℟. Lord have mercy.
7. For the church in communist countries, let us pray to the Lord.
- ℟. Lord have mercy.

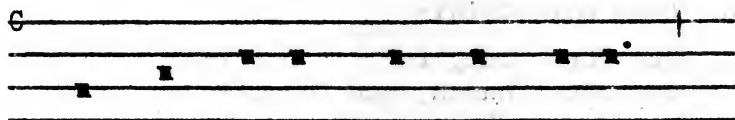
8. For.....(special intentions for Church matters).....let us pray to the Lord.

X. Lord have mercy.

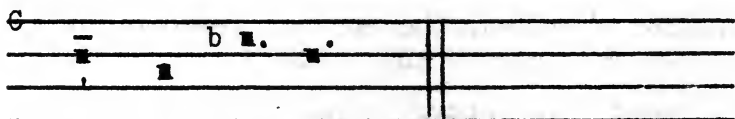
9. For Elizabeth our queen, and all the royal family, and for the leaders of the nations of the world, let us pray to the Lord.

X. Lord have mercy.

10. For.....(special names).... let us pray to the Lord.



X. Lord have mer-cy, Lord have mer-cy,



Lord have mer-cy.

11. For those who seek God but cannot yet name him, for the indifferent and those who reject him, let us pray to the Lord.

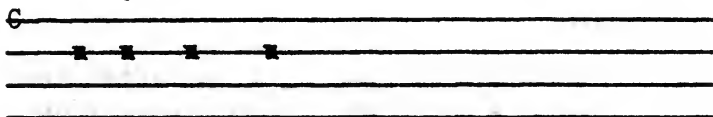
X. Lord have mercy. (Three times as above)

12. For all who travel by land, by water and by air, for the sick, the suffering and the dying, for those in special need and for the salvation of all mankind, let us pray to the Lord.

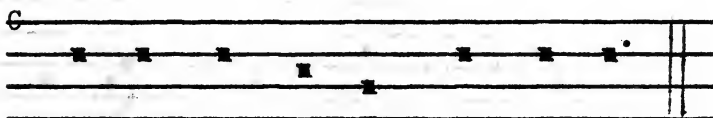
X. Lord have mercy (three times as above)

13. For all the departed, especially the members of our community, our kinsfolk and benefactors, and for....(special names), let us pray to the Lord.

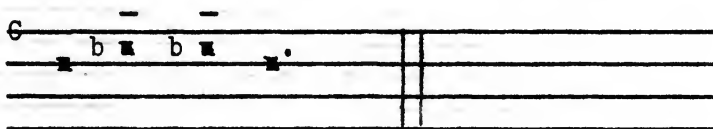
X. Lord have mercy (three times as above)



X. Let us pray that the whole day may be perfect, holy, peaceful and sinless, and let us commend ourselves and one another



and our whole life to Christ our God.



X. To you, O Lord.

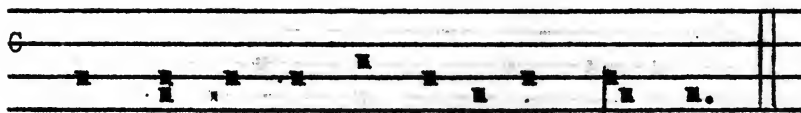
Almighty God, you have given us grace with one accord to make our common supplications to you, † and have promised that when two or three are gathered together in your name you will grant their requests: * fulfil

now, O Lord, the desires and petitions of your servants as may be most expedient for them; granting us in this world knowledge of your truth, and in the world to come life everlasting. For you are gracious, O God, lover of mankind, and we give glory to you, Father, Son and Holy Spirit, now and for ever.

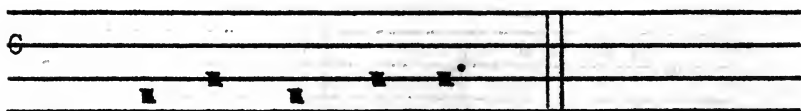
X. Amen.

The President now vests and after the lavabo he sets the sacred vessels on the altar.

He kisses the altar and sings:



The peace of the Lord be always with you.



X. And with your spi-rit.

The kiss of peace

The offertory chant

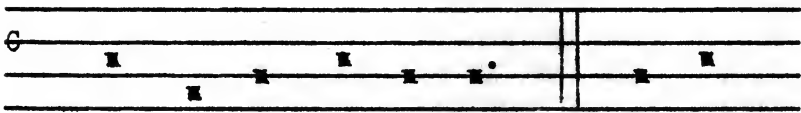
He continues with hands extended and upraised throughout the Eucharistic prayer.



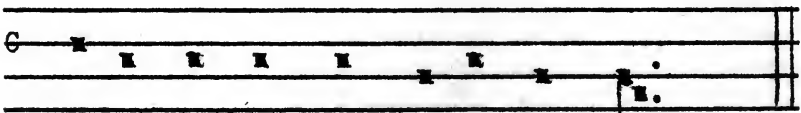
Y. Lift up your hearts. R. We have them



lifted up to the Lord. Y. Let us give



thanks to the Lord our God. R. He is



worthy of all thanksgiving and praise.

You are worthy in truth, O holy Lord, Father almighty, that we should at all times and in every place give thanks to you, for with your only-

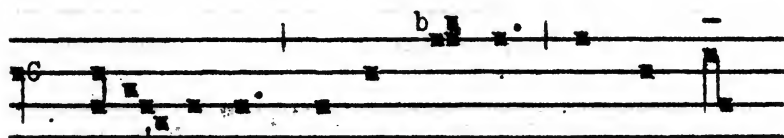
begotten Son and life-giving Spirit you are the one true God from everlasting to everlasting, immortal, ineffable, whose glory fills heaven and earth, and who out of nothing created all things through your Word, making man in your own image and likeness; and after he had sinned you did not destroy nor forsake him, but in your love made with him a covenant of mercy, giving him the law and instructing him by the prophets. And when the fulness of time was come, you sent your only-begotten Son to take our nature upon him, and by the overshadowing of your life-giving Spirit to be born of a pure virgin; and to become obedient unto death, even the death of the cross, that he might break the power of evil, and set us free from sin and death. Who having in all things fulfilled your holy will, in the same night in which he was betrayed took bread, and giving thanks to you, broke it and gave it to his disciples, saying: Take, eat, this is my body which is for you. Likewise also the cup, saying: Drink of it, for this is

the new covenant in my blood; do this for the remembrance of me. Wherefore, O holy Father, making this remembrance before you, and recalling all that for our sakes was brought to pass by your Son Jesus Christ, his saving passion and death, his mighty resurrection and ascension, his sitting at your right hand and his sending of the Spirit, and looking for his coming again in power and great glory, we offer to you your own of your own, from all and for all, the holy bread of eternal life and the cup of everlasting salvation. And we do this in communion with all your faithful people, with blessed Mary Mother of God, the patriarchs and prophets, your holy apostles and martyrs, your servant, together with all your saints, and with those who have fallen asleep in the sign of faith and rest in the peace of Christ.

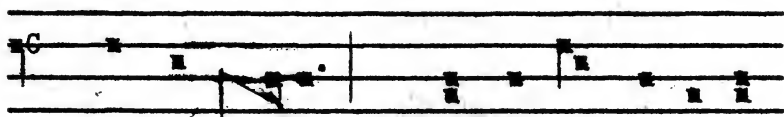
And we pray you, O Father, that all we who partake of the most holy Body and Blood of your Son Jesus Christ our Lord may obtain remission of our sins, and with your whole Church be

gathered into one and filled with your grace and heavenly benediction.

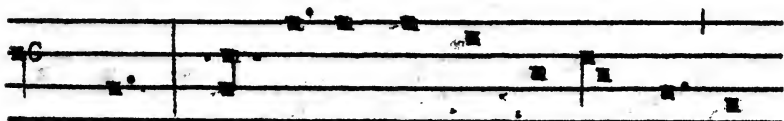
And we give thanks to you that by your Holy Spirit you make us a royal priesthood, a holy people worthy to stand and minister before you. Through Jesus Christ our Lord, by whom and with whom and in whom we glorify your holy name with angels, archangels, cherubim and seraphim, and all the heavenly host, evermore praising you and singing the triumphal song:



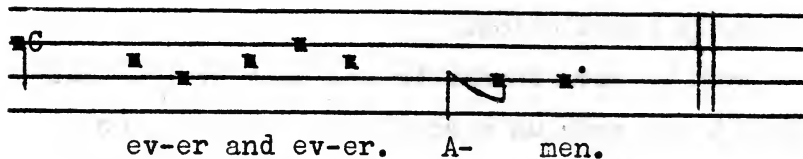
Ho- ly, ho-ly, ho- ly, is the Lord



God al-might-y, who was and is, and is to

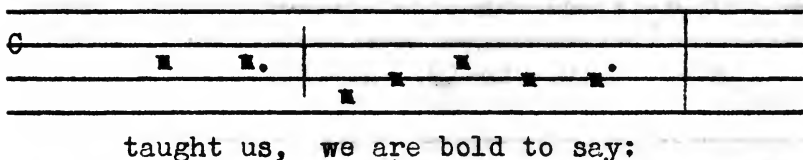
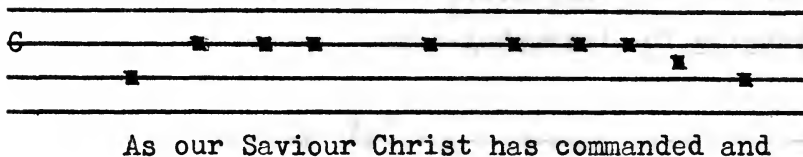


come. To him be hon-our and glo-'ry for

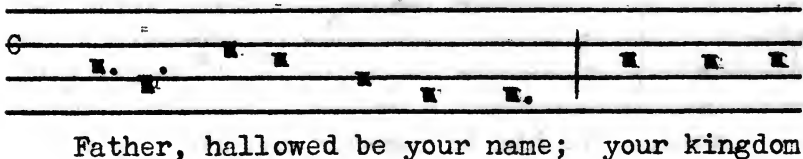


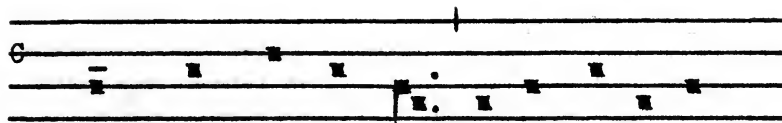
All bow, and after a slight pause the
President breaks the loaf in silence.

He then sings:

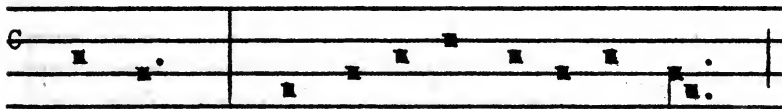


The Lord's Prayer
sung by all together

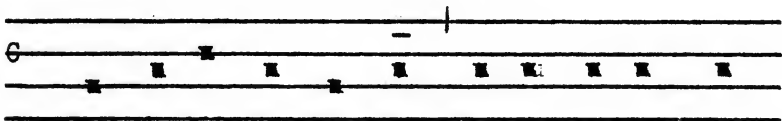




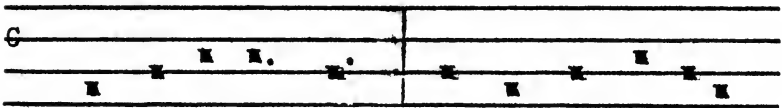
come, your will be done as in heaven so



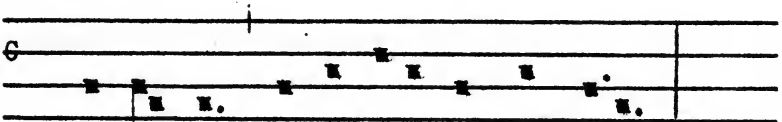
on earth. Give us today our daily bread,



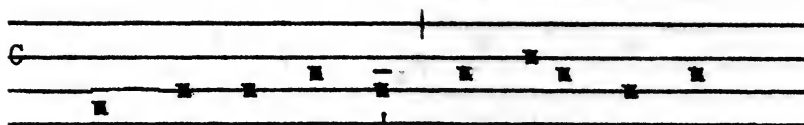
and forgive us our sins, as we forgive those



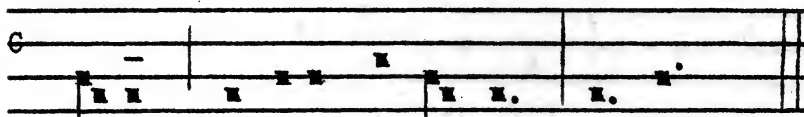
who sin against us. And lead us not into



temptation, but deliver us from evil. For



yours is the kingdom, the power and the



glory, for ever and ev- er. A- men.

The President holding up the Sacrament
says:

Y. Holy things for the holy people of God.

X. One is holy, one is Lord, Jesus Christ
to the glory of God the Father. Amen.

He communicates himself and then the
people, saying:-

President: The Bread of heaven in Christ Jesus.

X: Amen

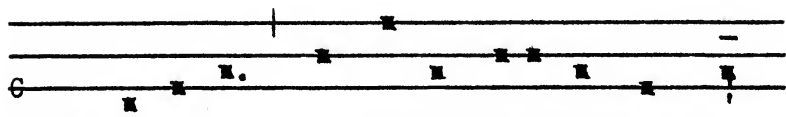
President: The Blood of Christ, the cup of life.

X. Amen.

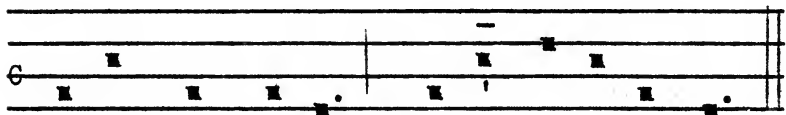
The communion of the people ended, the

President takes the ablutions in the usual way, but without saying anything.

The following chant is then sung by the people:

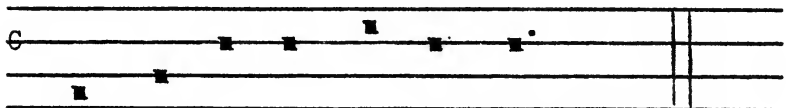


Al-le-lu-ia. To God be glory in the Church



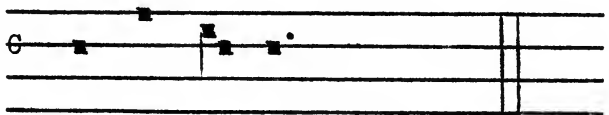
and in Christ Jesus for ev-er and ev-er, A-men.

President:



Go forth in the peace of Christ

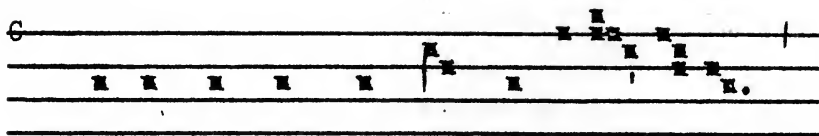
People:



Al- le- lu- ia.

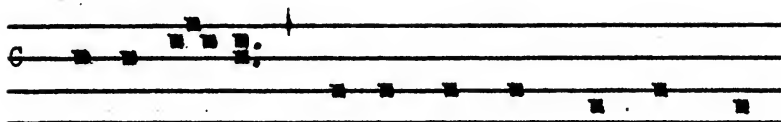
During Lent:

People:

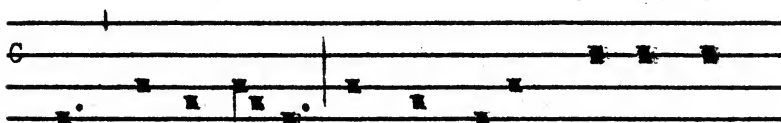


In the Easter Octave:

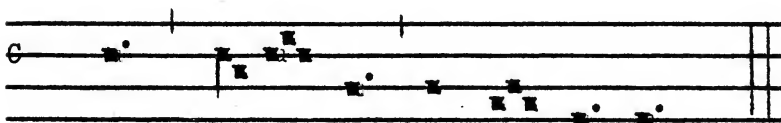
People:



Al-le-lu-ia. Worthy are you, our Lord and

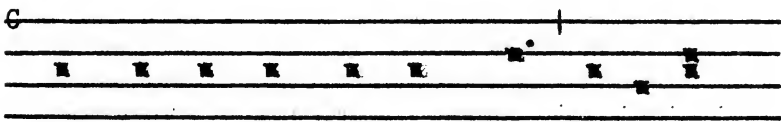


God, al-le-lu-ia, of all glory, honour and

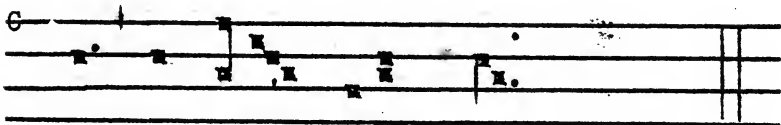


praise, A- men, al- le- lu- ia.

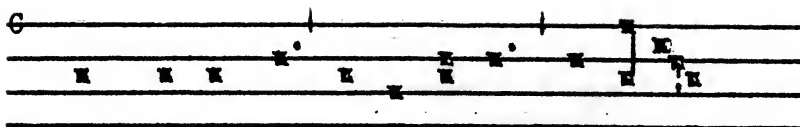
President



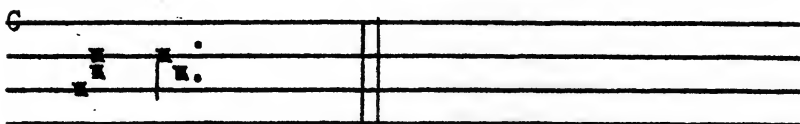
Go forth in the peace of Christ, al-le-lu-



ia, al- le- lu- ia.

People:

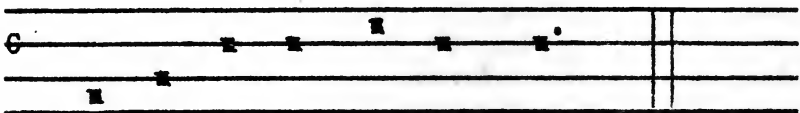
Praise be to God, al-le-lu-ia, al-le-



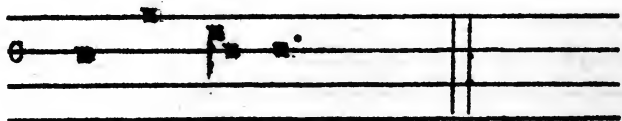
lu- ia.

In Paschaltide:People:

Alleluia. Worthy are you, O Lord, as in
the Easter Octave, page 25.

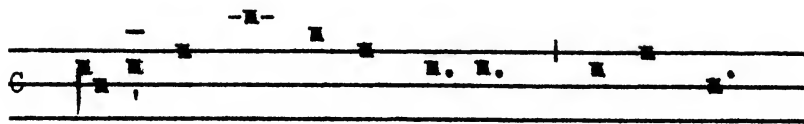
President:

Go forth in the peace of Christ.

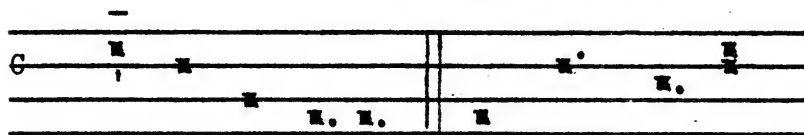


People: Al- le- lu- ia.

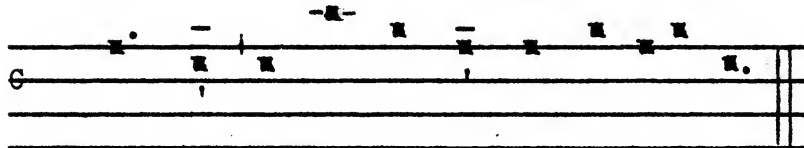
The President bows to the altar before
leaving.

Gloria in excelsis

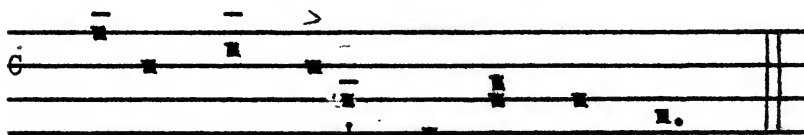
Glory to God in the highest * and on earth



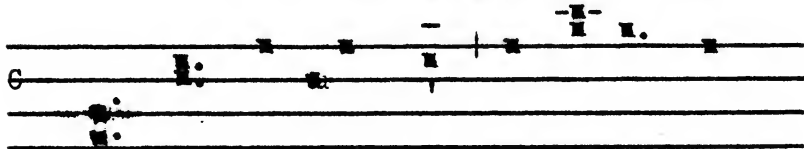
peace to his people. We praise you, we



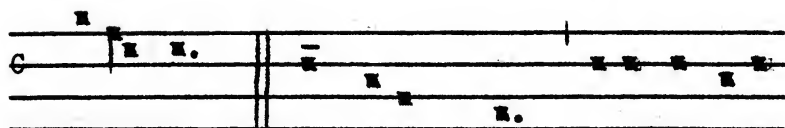
bless you, we worship you, we glorify you.



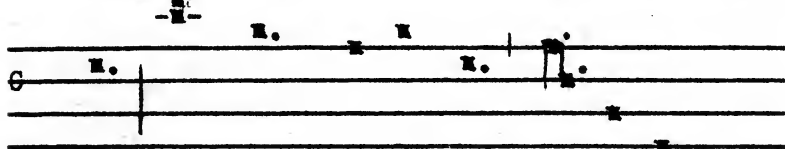
God of great glory, we give you thanks.



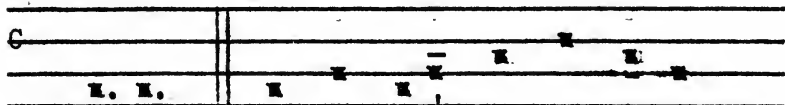
Lord God, heavenly King, the Father, the



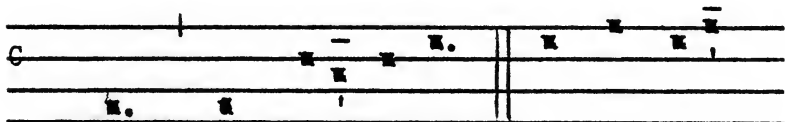
Almighty. Lord Jesus Christ, only-begotten



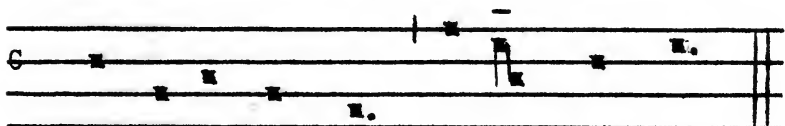
Son, Lord God, Lamb of God, Son of the



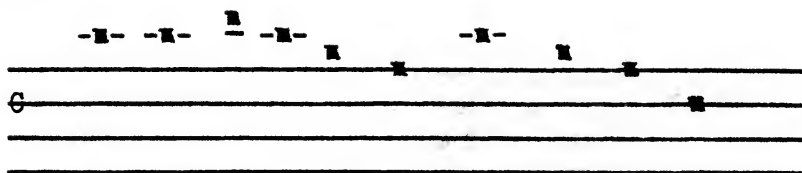
Father. You take away the sin of the



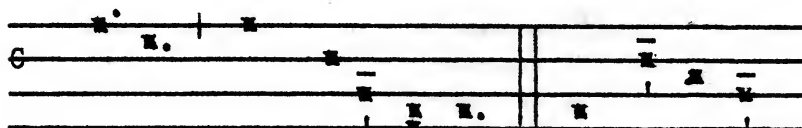
world; have mercy on us. You take away



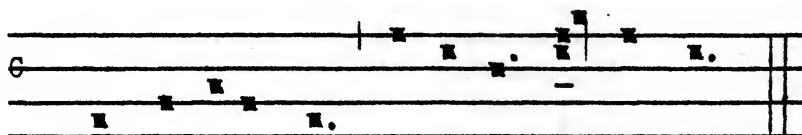
the sin of the world; receive our prayer.



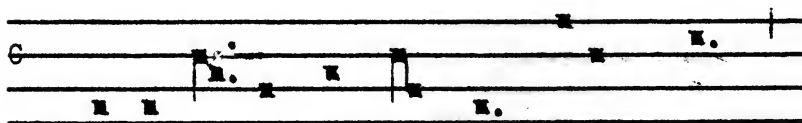
You are seated at the right hand of the



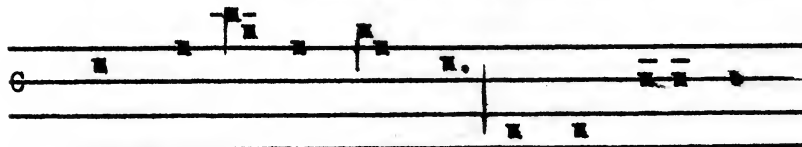
Father; have mercy on us. For you alone



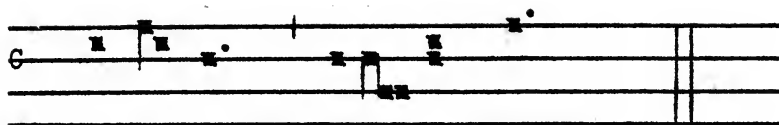
are the Holy One, you alone are the Lord.



You alone are the Most High, Jesus Christ,



with the Ho- ly Spi- rit, in the glory of



the Father.

A-

men.

The Nicene Creed

I believe in one God the Father Almighty,
 maker of heaven and earth,
 and of all things visible and invisible:

And in one Lord Jesus Christ,
 the only-begotten Son of God,
 begotten of the Father before all worlds,
 God, of God; Light, of Light; Very God, of
 Very God;
 begotten, not made,
 being of one substance with the Father,
 through whom all things were made:
 who for us men and for our salvation came
 down from heaven,
 and was incarnate by the Holy Spirit of the
 Virgin Mary,
 and was made man,
 and was crucified also for us under Pontius
 Pilate.
 He suffered and was buried,
 and the third day he rose again in accordance
 with the scriptures,

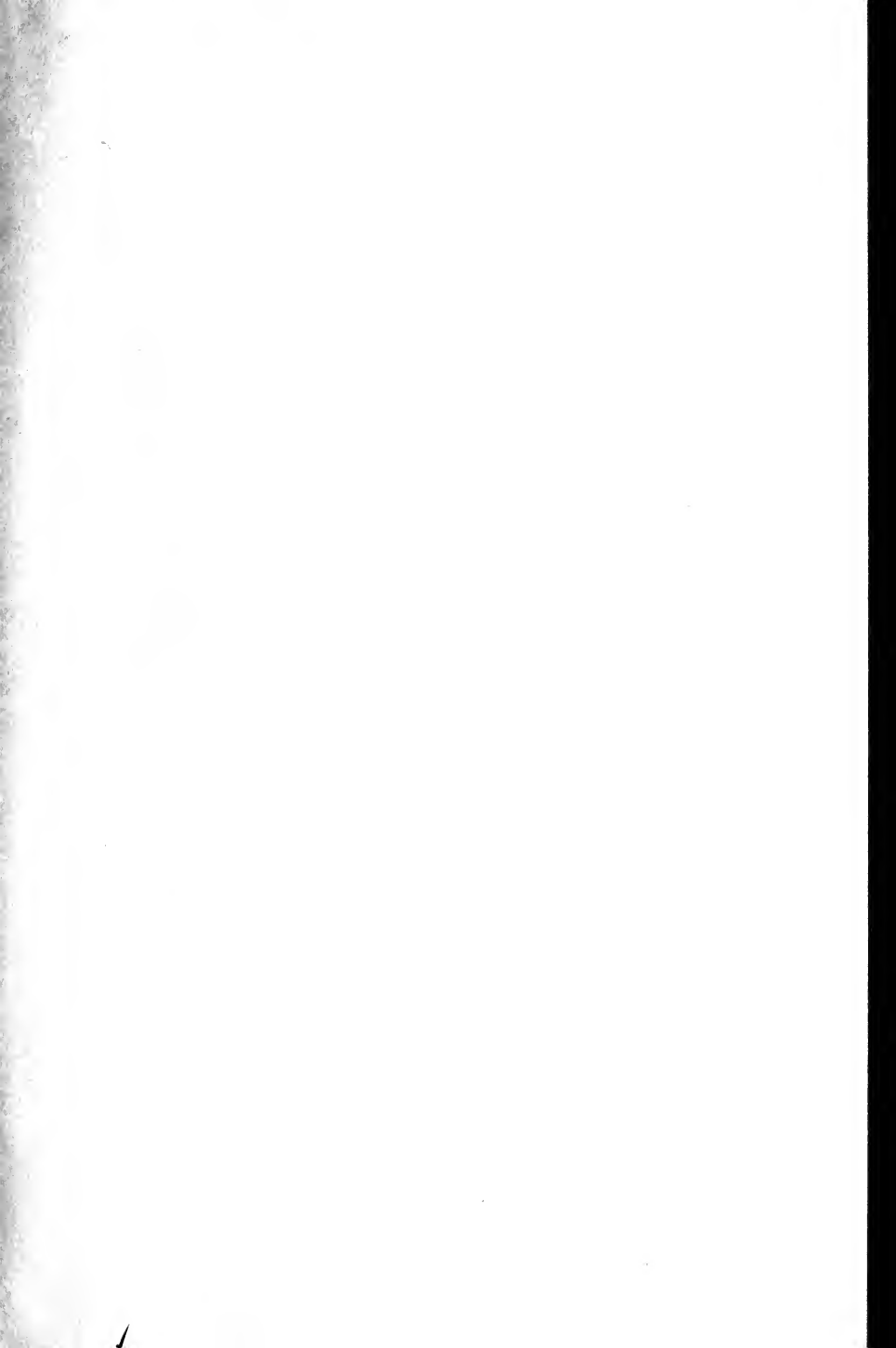
and ascended into heaven,
and is seated on the right hand of the Father.
And he shall come again with glory to judge
both the living and the dead:
whose kingdom shall have no end.

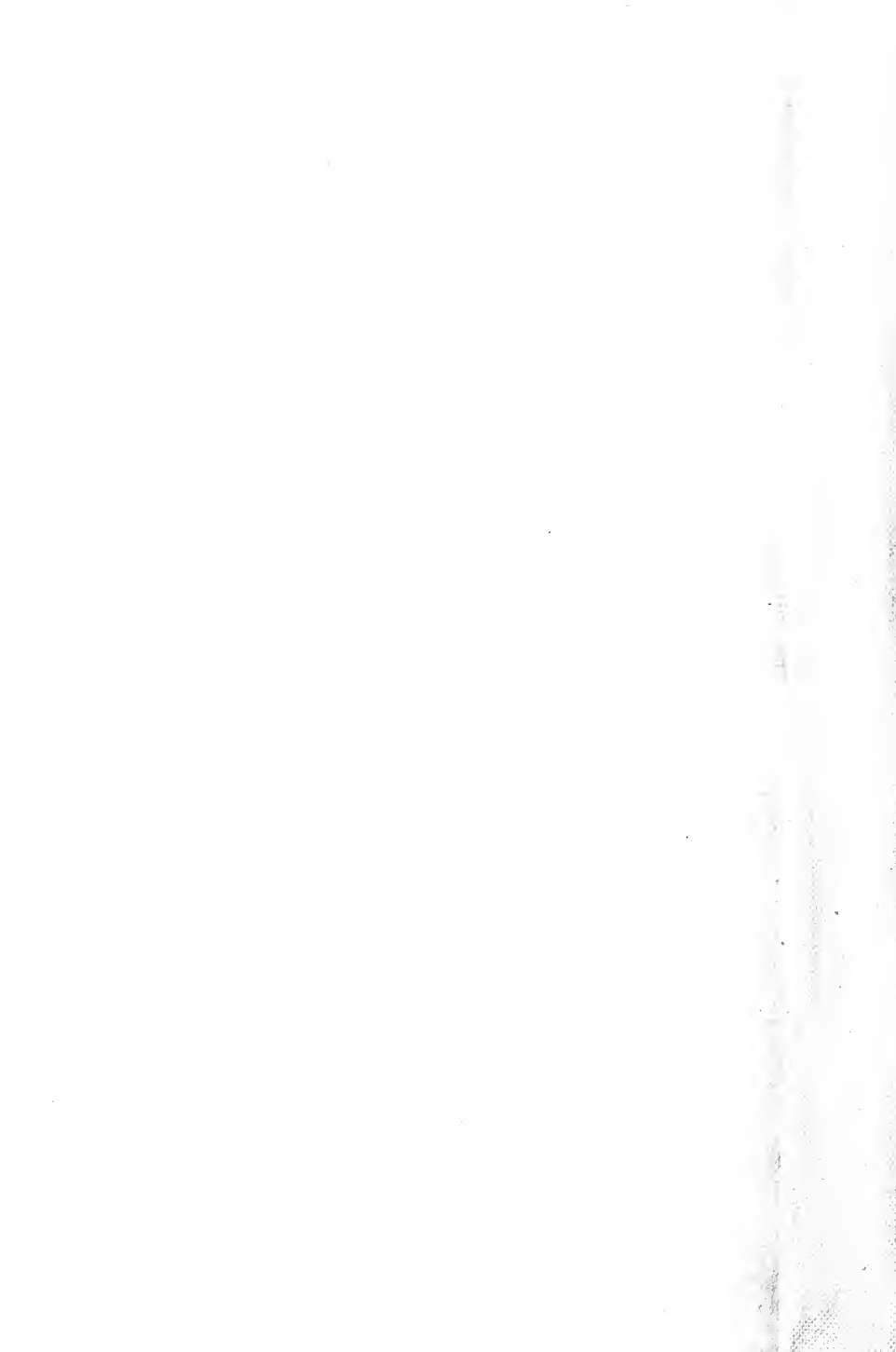
And I believe in the Holy Spirit,
the Lord, the Giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is
worshipped and glorified,
who spoke by the prophets.

And I believe in one holy catholic and apostolic
church
I acknowledge one baptism for the remission
of sins.
And I look for the resurrection of the dead,
and the life of the world to come.

Amen.







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An experimental liturgy

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